The PULPIT

A Periodical of Contemporary Preaching

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Living For Our Nation—Or On It?

During the past twenty years we have been busy debunking history, dismissing religion and deciphering personality. In the smug mood of a people which had discovered all the answers, we refused to recognize responsibility. Ogden Nash became our poet and his words held a mirror up to our lives and thoughts. And he wrote for us:

"Why did the Lord give us agility—
If not to evade responsibility?"

In that Broadway play, "Holiday," Linda turns to her alcoholic brother in their lavish and stuffy Park Avenue home and says, "Ned, there must be some sort of life for you." "But there is," answers Ned; "haven't I the swell Seton name to uphold? Well, I'm going to fox it. I'm going to make it uphold me!" As a nation, we became Neds. We were not going to make it uphold us. We were going to fox it! But that didn't work. We know that now. It is time to repent, to confess our sin, to throw ourselves on the mercy of God.—*C. L. Copenhaver, Congregational Church, Plainfield, N. J.*

A Call to Worship

A man had been lost in a forest. He had fought his way through dense brush, had climbed steep hills, had leaped over gullies—and at last found himself where he had been at first. Then he made up his mind that, since that expense of effort was getting him nowhere, he would start on a new trek. He climbed a near-by hill. From that high perch he could see that by following a little stream he would soon be out in the open again. Taking that high view, above the confusing factors of his lost condition, he found the key to escape. That is exactly what the experience of worshiping God can do for us now. In worship we climb the high hill, the high tree. It is God who gives the clear vision which removes the terror from the dense forest of the present crisis. In worship we do our part and God does not fail to do his.—*David Davids, First Congregational Church, Eldora, Iowa.*

Loyalty is Not Enough

In John Galsworthy's play, "Loyalties," Charles Windsor is holding a house party at his English home. Late in the evening one of the guests, a young Jew named Delevis, comes to his host and informs him that a thousand pounds has been stolen from his room. It develops that Delevis suspects young Captain Ronald Dancy. Everyone is shocked at his poor breeding in accusing a fellow guest. They are loyal to the traditions of hospitality. Delevis wishes to be admitted to a popular London club. He is told that his application will not be considered unless he drops his charges against Dancy. The members are loyal to their fellow clubman. As the play progresses, its conflicts center around the fact that Delevis is loyal to his race, class is loyal to class, husbands and wives are loyal to one another. These loyalties clash. At last one woman remarks: "I hate half-hearted friends. Loyalty comes before everything." "Yes," replies another, "but loyalties count up against one another sometimes. Prejudices, or shall we call them loyalties, criss-cross. We all cut each other's throats from the best of motives." At last the evidence proves that Dancy took the money. Suicide seems the only way out. Before he pulls the trigger he writes a note in which he says: "A pistol keeps faith." "Keeps faith," cries the one who finds it, "we've all been doing that. It is not enough." Our lesser loyalties are never enough. Only loyalty to God above all can save lesser loyalties from mutual extermination.—*Robert W. Young, First Presbyterian Church, Watertown, N. Y.*

The Status Quo—and The Gospel

Last week I saw on a bulletin board in our city a warning which said: "Don't Talk—the Enemy May Be Listening." I know that similar signs are displayed in every warring nation today, for modern war finds such signs essential. Yet I could not but contrast the purpose of that sign with the purpose of the gospel of Christ—to proclaim the "wonderful words of life." Listen: "Behold, I bring you tidings of great joy, which shall be to all the people." "Go ye into all the world, and preach the gospel to every creature." "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" It must be obvious to everyone today that the Christian conception of life—the fatherhood of God, the brotherhood of man, love and unselfishness as the basic code of human relations—makes a sharp contrast with the status quo. And in nothing is the contrast as sharp as it is between the joyous and articulate liberty of the life that is in Christ and the fear-haunted silences of war.—*Williston Wirt, First Congregational Church, Eugene, Ore.*

The Vicious Circle of War

Dick Sheppard, beloved minister of St. Martin's-in-the-Fields, during his last visit to this country, told an incident of the First World War. He knelt one night in no man's land beside the body of a dying soldier. The man with husky voice talked of his brave wife and two handsome boys at home in London. With almost his last breath the man said that he did not mind dying if it meant that his two boys would never have to go to war. Then Dick Sheppard concluded the incident with these words: "Those two boys were with the R. A. F. in the siege of Dunkirk." A recent issue of *Time* magazine carried the story of a soldier dying in this war who wrote to his wife: "I don't mind dying if it means freedom and peace for my boys." We were not loyal to those who died in the last war, for we allowed another war to occur. Will we be loyal to the boys who are dying in this greater war? Or are our pledges to make this war the last only a rationalization?—*Robert W. Young, First Presbyterian Church, Watertown, N. Y.*

Life's Greatest Question

Two learned men, professors of philosophy in some university, journeyed together to Egypt. Of course they made their way out from Cairo to see the pyramids and the sphinx. As they stood before these ancient monuments, one said to the other: "If this sphinx could speak, what do you think it would say?" His friend replied: "It would say, 'I have been here since the dawn of history. Pharaoh and Moses and Cleopatra passed beneath my shadow. They are gone but I remain.'" Then, turning to his friend, he asked, "What do you think it would say?" His friend replied: "I think it would ask a question, and that question would be, 'Is the universe friendly?'" Job gives the answer to this question: "Acquaint now thyself with him and be at peace: thereby good shall come unto thee."—*Mark A. Dawber, Secretary Home Missions Council.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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Becoming a Christian

BY HILLYER H. STRATON

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8. Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Acts 2:35.

WHEN Henry Ford became a thirty-third degree Mason the Detroit papers were filled with pictures of Mr. Ford and celebrities of the Masonic Order who had come from all over the United States to take part in the ceremonies that inducted him into this highest degree of Masonry.

When one becomes a Mason or unites with any order there are certain general things to which he must give assent and certain rites through which he must pass. When one becomes a Christian there are likewise things that one must believe plus things that one must do. Many people have false conceptions of what it means to become a Christian. They think only in terms of "getting religion" or "getting saved." Pictures arise of the mourners' bench, the sawdust trail and youthful remembrances of an evangelist flaying the air. To those whose views on becoming a Christian are bounded by such a conception, T. R. Glover's words would apply: "They regard salvation as something definite and precise, a final settlement with God, a discharge of obligations rather than as a renewal of relations with an old friend."

Becoming a Christian is a process that extends through life. It does have its initial experience or decision which we call conversion. This is simply the beginning and it means that our feet are planted upon the path that leadeth more and more unto the perfect day. The testimony of the greatest Christian saints is that throughout their life they think thoughts and even do deeds that are less than Christian. With Paul they say: "The good that I would I do not, but the evil that I would not, that I do." John Bunyan in writing his classic, *Pilgrim's Progress,* rightly depicted his hero "Christian" as entering upon a pilgrimage that took his entire life. This life had its bypaths and its dead ends, its Castles of Doubt and its Sloughs of Despond, but it led to the Celestial City.

The ancient prophet Micah long ago laid down the requirements of God: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" These requirements of the ancient prophet we believe are best fulfilled in the Christian way, for experience has convincingly demonstrated that the Christian position furnishes the widest appeal as well as the most practical results in carrying out the requirements of God.

I. REPENT

In the Book of Acts Peter tells us that the first step in becoming a Christian is to repent. Here we deal with a basic requirement. Repentance has never been popular nor is it considered vital in some circles today. The loss of the physical mourners' bench from our churches has not been so important, but the loss of the spiritual mourners' bench has been devastating. Too often the attitude has been that of a certain type of popular preacher whose message to his smug congregation is summed up in the following words: "Unless you repent, in a measure; and be converted, to some extent; you will, I regret to say, be lost to some degree." Repentance involves more than a mental attitude. As the prodigal tended his swine he repented, but not until he returned to his father did he secure the food and clothing and shelter he so desperately needed. Repentance has been the great demand of all of the prophets and still is a demand of every true modern prophet. Repentance is accompanied by a real sorrow for one's sins. It must be remembered that sorrow is not genuine until one is sorry enough to quit.

Penitence cares for every case. The man who feels, "I am not good enough," should not forget that the prodigal was not good enough, nor are any of us. God does not ask us to wait until we are what we would like to be or even what he would like us to be before we come back to the Father's house. He wants us as we are. He will take care of making us what we should be. He puts the robe upon us and places the ring on our finger and the shoes upon our feet, and orders the feast to be made.

Immanuel Vogt is indelibly fixed in the pleasant memories of my first pastorate. His wife was active in our church and he attended faithfully. When asked why he did not become a Christian, he replied: "I am not good enough. I am a foreman in a shop and just have to cuss occasionally in order to get things done." I explained that if he became a Christian I could not promise that he would never curse again, but I could promise that God would give him the help to overcome this useless habit. Upon this assurance he united with the church after baptism. A year later, in talking with him about his Christian life, I asked how he was getting on. He smiled at me in a quizzical way and said, "I haven't cussed once."

The truly penitent man is one who checks on himself. There can be no change until we are willing to recognize our faults. In the words of the Negro spiritual, "It's not my deacon, nor my preacher, nor my elder, but it's me, O Lord, standin' in de need ob prayer." The man who in genuine penitence asks for forgiveness recognizes that forgiveness brings forth forgiveness, for willingness to forgive lies at the very heart of the Christian faith. One cannot expect God to forgive unless one is ready to forgive his fellow. Only in this way, the way of penitence, forgiving others even as we are forgiven, are we tied to the heart of God.

II. BELIEVE

When Paul and Silas were asked by the Philippian jailer, "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ and thou shalt be saved." In this day we are again recognizing the value of the word "believe." In modern terms we call it our ideology. It has a far more important significance than we were accustomed to think a dozen years ago. If a man believes the citizen exists for the state, that he is a mere pawn in the body politic, the result is nazism, with all of the negation of human values that nazism stands for. If a man believes the state exists for the citizen, we have a democracy with the relative human freedom and advantages that go with the democratic way of life.

No supreme life, no supreme task is possible without a great belief. The Christian believes that God in Christ has done something for humanity—has redeemed humanity. This view makes for radical differences in our outlook on life and for vast possibilities of individual betterment through the strength given by faith in Jesus Christ as one's Savior and Lord.

Belief where it is true belief is always active, never passive. Belief is far more than mental assent, it is positive living. Jesus said: "Why call ye me Lord, Lord, and do not the things that I say?" Suppose a sick man announces his belief in a certain physician. The physician comes and leaves medicine for the patient with an admonition to stay in bed. After the doctor departs, the patient loudly protesting his belief in the medical man, gets out of bed and throws the pills out of the window. His actions are a travesty upon his words. No matter how loudly we may shout our belief in our family physician, if we do not take his medicine and follow his treatment our actions belie our protests. We really do not believe in him.

Belief on the Lord Jesus Christ produces the new birth. Dr. Hendrick Kraemer says: "To decide for Christ and the world he stands for implies a break with one's religious past, whether this past is 'Christian' in the qualified sense of the word or non-Christian. This break is something radically different from taking a sympathetic attitude toward his personality and teaching." This new birth is completely in accord with what the latest psychology teaches. Dr. Henry Link tells us: "It is, of course, the basic phenomenon in religion, where the individual is born again by subordinating his personally managed morality to the gold standard of a higher order."

Many good people are kept out of the church because they have a false idea of the place feeling occupies in religion. They wait throughout life for a moving emotional experience that never comes. Others who are good Christians and faithful members of the church occasionally have doubts about their own relationship to God because they likewise have never had such an experience. Now conversion often is accompanied by a deep emotional feeling on the part of the individual, yet careful studies have shown that the majority of persons become Christians without such an experience. As the tears of Mary Magdalene fell upon the feet of our Lord, as she dried them with the hair of her head, her whole being was shaken with emotion. She loved much because she had been forgiven much. Here we have a very valid type of religious experience. A totally different type, but one nonetheless valid, is seen in John the beloved disciple. In all likelihood he never had such an experience. Had he not always loved God and wanted to serve him?

Individuals who are looking for an experience should remember that the Bible nowhere says, "Have a feeling and thou shalt be saved," but it does say, "Believe and thou shalt be saved." The experience of the Ethiopian eunuch throws light on this problem. Philip convinced him that Jesus was the Messiah foretold by Isaiah. In an apparently matter-of-fact tone he said: "Here is water, what doth hinder me to be baptized?" Not until after the baptism did feeling come; the record says, "he went on his way rejoicing."

III. BE BAPTIZED

Baptism is the public acknowledgment of an inward change. Discipleship apart from the public acknowledgment of Jesus as Savior and Lord is possible, but certainly it is not desirable. The two ordinances of the church as given in the New Testament are baptism and the Lord's Supper. It is hypothetically possible for a man to be a Christian and not be baptized and never partake of the Lord's Supper, but one who refused to participate in the ordinances would be missing genuine spiritual values. Wherever the ordinances of the church are minimized, the facts that they symbolize are in danger of being minimized.

Baptism is the door to the church. The church is an association of Christian personalities. It is almost possible to say that you cannot be a true Christian if you do not associate with other Christians, for a fundamental fact of personality is that we become what our friends are. In these latter days Protestants are again discovering the place of the church in the whole plan of God.

In the church the new Christian finds strength to continue in the Christian life, for as he associates with members of the church he sees this person who has risen above a great sorrow by faith in God, he sees the other given strength to overcome a dire temptation, he sees still another arise victorious despite the slings and arrows of an outrageous fortune. As he looks about, yet another Christian is crowned with success and the plaudits of his fellows but remains simple and sweet and unaffected because of his faith in his Lord. So the

new Christian observes his fellow Christians rise triumphant over the worst and over the best that life does to them and he himself is strengthened.

IV. IN THE NAME OF JESUS

The above phrase carried far more meaning in the first centuries than it does today. The words, "the name of Jesus," encompassed the whole personality of our Lord and all that he stood for. Jesus is not only our Savior and Lord, but we also find in him our object of supreme challenge to the highest and best. When we look at Jesus we see a vast difference between him and a noble human best. There are factors to which we object in Hemingway's *For Whom the Bell Tolls,* but he does picture life. Do you remember Maria telling her betrothed Robert Jordan about the execution of her father and mother? Her father was carried out behind the slaughterhouse of his village and shot. He died with the words upon his lips, *"Vive la Republique."* Maria's mother was placed by the slumped form of her husband. Before the shot that took her life rang out she exclaimed, "Vive my husband who was the mayor of this village." Is there any wonder that Jordan said he would be proud to marry Maria because she had a very fine family? It is noble to be loyal to your political party, it is even more noble to be loyal to your husband; "but God commanded his love toward us, in that while we were yet sinners Christ died for us."

Belief in the name of Jesus provides for us a new personal relationship. In the words of the New Testament Jesus becomes our elder brother. As such he shows us the higher and the nobler life.

V. THE GIFT OF THE HOLY SPIRIT

When a man becomes a Christian he enters upon a wholly new type of life, one that is infused by the spirit of God, "And ye shall receive the gift of the Holy Spirit." This means that life is lived on an entirely new and higher level. Horizontal conversion has its place. But a life needs more than a horizontal conversion. Sympathy for Jesus is not loyalty to Jesus. A life needs vertical conversion. A life needs to be lifted by God, through faith in Christ, from the plane of the animal to the plane of the spiritual.

On the plane of the animal a man may be brilliantly intellectual and remain an animal. Pierre Van Paassen tells of Eric Ludendorff, whose ferocious military genius could send a million men to their death to gain his ends. Of Jesus, Ludendorff said: "He was the son of a Roman legionnaire named Panda and an eastern woman named Mary, of questionable morals!" Such is the spiritual insight of one living on the animal plane.

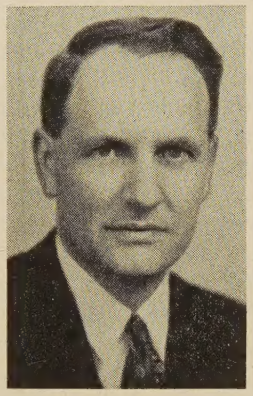
Contrast Ludendorff with the English educator, a friend of E. Stanley Jones. Dr. Jones testifies that he was one of the finest characters in all India. He was an educational leader and president of a college. Coming to India as a private soldier with no education and no ambition, he had been converted in a local church. His conversion led to a resolve to secure an education. It was necessary that he walk eight miles each day for a lesson in language. Though he was laughed at by his buddies and told that he would not be allowed to take the examination as it was only for officers, he persisted until he became a fellow in Madras University and president of a college. The secret of it all he traced to his conversion and a verse that had stayed with him, "Behold I have set before thee an open door and no man can shut it." You see he was changed vertically, his life was lived on an entirely different plane.

The Ultimate Question

By Theodore F. Adams

Lovest thou me?—John 21:16.

YESTERDAY I married a fine young couple in our chapel. As they stood together in that sacred hour of life, each promised the other "to love and to cherish till death do us part." The young man gave his bride a ring, saying, "With this ring I wed thee, giving thee my heart's best love." We asked God's blessing on their union—and they went their way together.



One cannot share in such a ceremony without realizing anew the importance of love. Without love the whole service loses its meaning and the marriage is doomed to failure. This is true, not only in marriage and the home, but also in religion and in all of life. Paul tells us the secret in his matchless symphony of love which we find in the thirteenth chapter of First Corinthians:

> I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal;
>
> I may prophesy, fathom all mysteries and secret lore, I may have such faith that I can move mountains, but if I have no love, I count for nothing;
>
> I may distribute all my goods in charity, I may give up my body to be burned, but if I have no love, it profiteth me nothing.
>
> And now abideth faith, hope, and love, these three, but the greatest of these is love.

HE WHO LOVES HAS EVERYTHING

Time and again Jesus emphasized the importance of love. To him the two great commandments of life were to love God and love one's fellow men. This helps us to appreciate the question Jesus asks three times of Peter almost at the close of his earthly ministry. Jesus and his disciples are eating breakfast, beside the sea of Tiberias. When the meal is over, Jesus asks Peter one all-embracing question—the ultimate question of life—"Peter, lovest thou me?" Peter answers—"Lord, thou knowest that I love thee." The question and answer are repeated three times, and each

time Jesus gives a command—"Feed my lambs," "Shepherd my sheep," "Feed my sheep"; then, "Follow me."

There were other questions Jesus might have asked—and important questions, too. He might have asked: "Do you believe in me? Do you accept me as the Son of God, the Savior of men? Will you serve me? I am going away, leaving much work to be done. Can I trust you, Peter? Will you be true to me at any cost? Will you suffer and sacrifice for me, even die for me?" All these were included, however, in the one ultimate, all-embracing question, "Lovest thou me?" Jesus knew that if he had love, he had everything.

This ultimate question comes to us today with added significance. "Lovest thou me?" It calls forth all our faith and consecration now as then. The true Christian says with all his heart, "Lord, thou knowest that I love thee." Such an answer David Livingstone gave on his birthday as he knelt in the heart of Africa and prayed: "Jesus—my Savior, my God, my King—once again I dedicate my whole life to thee."

THE FRUITS OF LOVE

If we love Jesus, all else follows. "If ye love me, keep my commandments." You remember the story we sometimes tell our little folks of the mother with three children. Each child came in the morning and said, "Mother, I love you." She asked each one to do some little task. The first refused and went his way; the second promised to do his task and promptly forgot it; the third gladly promised and did as he was told. Which child really loved the mother? The answer is simple—the third—the one who did what the mother asked. Love leads us in joy to do our Master's will.

Jesus gave certain mandates or instructions to those who would love and follow him. Here are some of them: "Except ye repent, ye shall perish." "Except a man be born again, he cannot see the kingdom of God." "Except—converted—ye become as little children, ye shall not enter into the kingdom of Heaven." "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom." "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it beareth much fruit. He that loveth his life, loseth it, but he that hateth his life in this world, shall keep it unto life eternal."

These mandates of the Master are heeded and obeyed by those who love him, for "he spoke as one having authority."

Jesus shows clearly that there are certain things he expects of those who love him: *Repentance; acceptance* of him as Savior, and of the new life he is so ready and able to give; and *growth* in Christian life and service. You may remember the story of the youth who complained bitterly about the sin and evil of this world and condemned the God who made it. "Why," he said, "I could make a better world than this myself." "Good," said his pastor, "go to it—that is just what God put you in the world to do." Christ in his love has done much for us—and he expects much of us—those of us who have found new life and joy through him and his love.

SOME TESTS FOR LOVE

"Except your righteousness exceed." Our lives must be better. The world has a right to look to those who bear his name for better living and a nobler spirit. Such lives will lead others to him, as truly as unlovely lives will turn others from him. A new Christian was once asked, "Under whose preaching were you converted?" He answered, "It wasn't anybody's preaching that did it. It was Aunt Hannah's practicing."

Yes—"If you love me, keep my commandments"; but it costs. It cost Jesus a cross, and it will cost you. That is always true of love. As "Jesus, for the joy that was set before him, endured the cross," so the Christian learns that "love seeketh not its own," and in joy serves the Christ he loves and sacrifices for his Kingdom.

> Were the whole realm of nature mine,
> That were a present far too small.
> Love so amazing, so divine,
> Demands my soul, my life, my all.

If we love Christ, we must also love one another. "By this shall all men know that ye are my disciples—if ye have love one for another." We must seek by his help to live as he lived and love as he loved. Our brotherhood must be great enough to include all those for whom he died. This means loving even the unlovely—as "Christ loved us and gave himself for us." Ours is the task of winning through love those who are lost through hate and evil and ill will.

THE MIRACLE OF FORGIVENESS

Some years ago the Northern Baptist Convention met in the middle west. Two hundred Christian Indians attended that convention. They were given reserved seats in the front of the auditorium, and made a colorful picture. A Mr. Tyson, a missionary among the Indians, was speaking. He said to the Indians: "I was once your enemy, for I was in Custer's campaign in Wyoming and fought you to the death." He was describing a bloody battle when an old Indian slowly arose, lifted his hand and was recognized by the chair. "Mr. President," he said in measured words, "I was in that battle, and we fought like demons to stop the palefaces." A thrill like an electric shock brought the audience to the edge of their seats. He continued: "I was Mr. Tyson's bitter enemy, but now I am happy to say that I hear him preach the gospel, and we are brothers in the Jesus way."

Tense with excitement, the president said: "I want you to come to the platform and shake hands with your oldtime enemy, now your Christian brother." With seemingly embarrassed effort, the broad-shouldered, brown-faced chief made his way down the aisle and up the steps to the platform. As the two men approached each other, tears were in their eyes. They did not stop to shake hands. They fell into each other's arms and sobbed in joyful silence.

As they stood there in that embrace, the audience was on its feet as one man, and spontaneously began singing, "Blest be the tie that binds our hearts in Christian love."

So in our day—even in the face of war between nations, and strife between classes, and prejudice, and misunderstanding between races—we dare to proclaim the love of Christ as the hope of men. The day will come when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." "Nation shall not lift up sword against nation, neither shall they learn war any more." For this we must labor till our faith is sight. We shall be working toward that end as we seek to understand and love those about us of every race and creed—and then extend our love to all mankind. "A new commandment I give unto you, that ye love one another as I have loved you."

OUR LOVE CALLED OUT BY CHRIST'S

Certain facts need to be emphasized about this Christian love of ours. First—Our love is called out by his; "we love because he first loved us." "The love of Jesus, what it is, none but his loved ones knows." That love was revealed supremely on Calvary. Once seeing the love of God as it is revealed by Christ on his cross, how can you refuse or spurn it? He died for you—with love in his heart—and down through the years he asks, "Lovest thou me?"

You perhaps recall the experience of Count Zinzendorf, great Moravian Christian. On his way to Paris on a pleasure trip he chanced to see a picture of Christ on the cross. Beneath it were these words: "All this I have done for thee—what hast thou done for me?" The words struck home and he gave his heart and life to Christ and his Kingdom. Out of that changed life came a whole new Christian movement. Can you not say today to that same Christ—

> Take my life and let it be,
> Consecrated, Lord, to thee,
> Take my life and let it move,
> At the impulse of thy love.

HOW LOVE CHANGES LIVING

A second fact about Christian love is that it redeems and enriches all of life. Love changes life whenever it comes. All of us have seen a boy or girl grow and blossom out when love comes into life. We have seen young men settle down because of love. True love is constantly working miracles. "Love asks for nothing—everything comes back to it."

So it is with the love of Christ—his love for us, our love of him, our common love for others. Such a love works miracles in the world and in individual lives. In the novel, *The Uncertain Trumpet,* one of the characters, a young woman, is the organist in the village church, but her heart is filled with hate and bitterness because of a brother who ran away in his youth with the family fortune, leaving the sister to support a widowed mother. In time the brother comes home to find that the old mother apparently has forgotten about his sin. She thinks of him only as the fine lad he once had been. The sister in her hatred threatens to tell the old mother all about it unless the brother does all that she bids, and for a time she makes his life as miserable as her own. One day, however, they kneel by the old mother on her deathbed. The son feels that he must tell of his sin and ask forgiveness. He says: "Mother, you have forgotten, but once I stole your money, and left you poor. You have forgotten, but I am confessing it now and I ask your forgiveness." "No, son," she said, "I had not forgotten, but I forgave you and put it out of my mind long ago, because I love you." As she puts her hand on his head, the daughter rushes from the room and the rector finds her later kneeling at the altar of the village church. Sobbing, she tells him the story. Looking up, she cries: "Do you know, all the hate is gone out of my heart. It had to go, when I saw such a forgiving love as that."

The love of Christ can do just that for you. Won't you accept the forgiveness he offers, begin a new life with him—the life of love and joy and peace God meant you to know?

Not only does the love of Christ redeem and enrich life. It also calls us to action. Jesus said to Peter: "If you love me, feed my lambs, shepherd my sheep, follow me." You say, "Lord, thou knowest that I love thee." How does he know? How does the world know? Three times Peter affirmed his love—perhaps to balance his three denials at the time of the crucifixion; and then he went out to live and die to prove it. You say you love him. Prove it—by your life, your faith, your service. His church and his Kingdom need you. Find your place of greatest usefulness and fill it.

A LOVE THAT ENDURES

One last fact must be stated. Ours is a love that is deathless. It endures even unto the end—and beyond. "Having loved his own, he loved them even unto the end," and that end was not defeat, but victory. Because he lives, we too shall live. We declare our faith in a God who is the Lord of life and of love and in the ultimate triumph of his love in men and in the world.

Mr. Charles Wells tells of spending some time in a bomb shelter in China during an air raid. An old missionary was there who had seen his hospital, the work of 34 years, wiped out by bombs. He said to his companion, "Would God ask any man to go back to a place like that?" Wells wondered whether he did go back and some years later, on another trip to China, went to see. He was led past a new hospital to a flower-covered grave. Kneeling, he read on the simple stone the name of the old doctor and these words: "The winds of hate and the storms of war could not root out the seeds that love had planted. Verily some things endure."

"And now abideth faith, hope, love, and the greatest of these is love." "If I have not love, I count for nothing." Down through the years, I seem to hear One saying, "Lovest thou me?" "Lord, thou knowest that I love thee." "How do I know?"

> My life, my love I give to Thee,
> Thou Lamb of God who died for me,
> O may I ever faithful be—
> My Savior and my God.

Philip the Evangelist: God's Minute Man

By Edgar A. Lowther

Text: Acts 8:26-40.

THE STORY of the early Christian church is found in the Acts of the Apostles; the apostles, however, were by no means the only promoters of the new faith. They confined their efforts to Jerusalem to such an extent that they were known as the pillars of the church there. In the sixth chapter of the Acts we read of the selection of the Seven, commonly called deacons, literally meaning servants. It was their function primarily to administer the funds provided for the care of the widows, whose lot was a forlorn one in that day. But it was soon discovered that their activities could not be limited to such a service, as they were men "of good report, full of the Spirit and of wisdom."

One of these deacons was Philip, who, according to the record (in the eighth chapter of the Acts), "went down to Samaria and proclaimed to them the Christ" so persuasively that the entire city was stirred. Evidently these early deacons, whom we may call lay workers, were men of power and courage. One of them, Stephen, was the first Christian martyr, who gave but one great witness sealed with his death. Philip took up the work that Stephen laid down. He was divinely directed to leave Samaria and go to the lonely road from Jerusalem south unto Gaza, a desert country. Such guidance from the city to a lonely highway brought together Philip and the Ethiopian eunuch in a personal interview resulting in the latter's conversion and his baptism into the Christian faith.

I

The point of this narrative is that the early triumphs of Christianity would not have been possible without consecrated lay workers. The presence of such servants of Christ in the modern church is a crying need. Ministerial leadership without the support of spiritually minded laymen is hopelessly crippled. In the twenty-first chapter of the Acts, Luke refers to Philip the evangelist, at whose home in Caesarea Paul was entertained when on his last journey to Jerusalem. He deserves to be called God's minute man who, though not an apostle, was ready to go anywhere, any time, and render any service under the direction of the Holy Spirit. Every church should have a group of men like Philip, by whatever name it is called, ready to go on a seeking and saving mission, to win other men to Christ and the church. Thus only can the church become what it was in the first century, a force to work a field.

The minute man played an important part in early American history. He was a true patriot and soldier without formal training or even a uniform, yet he fired the shot at Lexington "heard round the world." The first blood shed in the Revolution that sealed our freedom and independence as a democracy flowed from his veins. Who were these men? We do not know them now by name, but they came forth from the farms and settlements to prove their valor at Lexington, Concord and Bunker Hill. We need to remember today that our form of government can be preserved only as we have minute men in every community ready to stand up and speak out for the principles of democracy, the rank and file of our citizenship who can give a reason for their political faith. Only as we have a vast army of citizens without uniforms who believe in and can defend the ideals of ordered freedom on all occasions, and especially at the polls, can we keep inviolate a "government of the people, by the people, and for the people." We must today call forth a new army of minute men to guard our blood-bought freedom wherever, in the words of George William Curtis, "party spirit shall strain their ancient guarantees; or bigotry and ignorance shall lay their fatal hands on education; or the arrogance of caste shall strike at equal rights; or corruption shall poison the very springs of national life."

We need a rebirth in America of a passion for the democratic way of life that will become as fervent as an evangelistic crusade. Why not? The basic assumptions of democracy are akin to the timeless truths of Judaism and Christianity. If we believe that fundamentally America is a moral and spiritual adventure, a way of life, we should have an evangelistic patriotism, the crusading spirit of the early period of our history. Washington, Jefferson, Madison, Lincoln, Theodore Roosevelt and Woodrow Wilson all had the spirit of a crusading evangelism in their witness by word and life to democracy. Maritain in his *Christian Humanism* reminds us that "the struggle of our forefathers toward liberty was evangelical in its nature because of an internal dynamism." A part of the heritage of America was a scale of values which still included divine values as well as human values. They were the basis of the way of life built up on this new continent, and made possible the achievements of our founding fathers. We must believe that even if the present war should go against (and God forbid!) the democracies, even if the swastika should be substituted for the stars and stripes (and God forbid!), in the long run, democracy cannot lose; for democracy is another word for a moral order whose integrity and strength are beyond the destruction of man with his machines on land, on the sea, under the sea and in the air. We might lose the battle of the elements, but not in the hearts of men; the rising spirit of revolt in the enslaved countries of Europe and in China stand witness. The ideals of democracy cannot be destroyed and will yet find expression in the world order toward which we are moving, sometimes slowly, sometimes swiftly—but we are moving in believing prayer.

The church militant must have minute men, for

true patriotism joins together loyalty to God and to country. Those first minute men were Christian patriots who believed that in serving America they were serving God. This made them men of iron will, firm resolve and courageous action. The original church was a spiritual commonwealth, a worshiping fellowship of witnessing Christians, who went everywhere with their gospel message. The recent International Missionary Council at Madras, India, had much to say about the witness of the church, the vital necessity for the recovery of the original genius of the Christian movement which made disciples into witnesses. If the church today is to become dynamic it must be a witnessing fellowship. The witness of the pulpit will end with the Sunday services of worship if the members are dumb disciples.

II

Philip offers us an example of personal evangelism in extending the Kingdom of God that has never been superseded. It was Jesus' preferred method of saving the world, what has been recently called the method of geometrical progression. If any skeptical layman today objects that this method is too slow, all he has to remember is that the greater volume of the business of the country is transacted by contact men, salesmen skilled in the art of persuasion. All he has to do is to take paper and pencil and figure out how long it would take twelve men to reach the world's population on this plan today—just twenty-eight years—about as long as Jesus lived on this earth. In dealing with human beings, mass production is both slow and ineffective.

Of those three thousand who confessed Christ on the day of Pentecost, every one had to enter the Kingdom fellowship by a personal surrender. No one else can repent for our sins or make a confession of faith for us. That is a personal experience. A man may be saved in a crowd but never by crowd psychology; only in one way is this eternal transaction consummated. Andrew Siegfried in writing about France made this luminous statement, "It is impossible to think of France except in terms of individuals." If we understand Christ's message, he too saw the supremacy of the soul, the infinite worth of the individual. If his teachings mean now what they meant when he walked this earth, they tell us anew of the primacy of human values: the soul is above any system, persons are more than just hands or units in an assembly line or cogs in a machine. Nations that deify the state and sacrifice the individual on their altars as only so much flesh and blood to be consumed in war must not answer to the democracies for such paganism, but before the judgment tribunal of God himself.

The primacy of man was just as essential in the mind of Jesus as the primacy of God. What he saw about him was faces, not crowds—the faces of men, women and children, even in the multitudes. That's the reason why he had compassion on them as sheep without a shepherd. Dr. George Buttrick, in his Yale lectures on *Jesus Came Preaching,* says: "There are business men who see only things, sales resistance, charts, profits; there are other business men who see faces—the faces of those who work for them and the faces of those who have no work. There are statesmen who see only things—battleships, voting booths, newspaper headlines; and there are other statesmen who see faces—faces of the poor, faces of little children, and myriad faces slain in war. There are would-be preachers who see only things—church buildings, card-indexes, yearbook figures; and there are other preachers, ordained by a tenderness beyond the hand of man, who see faces—faces wistful and sin-scarred, lonely and brave."

Christianity as a new life must always begin with the individual; though, of course, it must never end there. It was first demonstrated in the experience of Jesus and must forever be demonstrated in the soul of man before it can transform the social order. It is easy to lose the individual today, even in the well organized church, where the reference of almost any task to an appropriate committee is supposed to be the last word in efficiency. It has produced what has been called an evangelism of proxy rather than proximity. It is estimated that Dwight L. Moody's public ministry brought the gospel message to a million people, but he never lost his interest in the individual. He too was a modern Philip who not only stirred the great centers profoundly with his evangelistic message and labors, but made it a rule to speak to some one person every day concerning the Christian life, and for the reason he thus states: "If these do not hear the gospel from the lips of others there will be 365 days in the year in which they will hear it from my lips."

Just one example of the tremendous possibilities of personal evangelism is to be found in the career of John R. Mott, a lay Christian statesman, whose contribution to world missions and church unity is beyond estimate. Years ago a traveling man by the name of E. R. Graves spoke to his friend, Samuel M. Sayford, and kept his name on a private prayer list. Sayford became the secretary of the Evangelistic Association of New England and led C. K. Ober, a student at Williams College, to Christ. Mr. Ober found and influenced, in Cornell University, John R. Mott, who was struggling over the problem of his life work. He chose Christian service, especially in behalf of youth, as his career. The result of Mott's choice is endless, for he has influenced more young men and women to choose Christian callings in the world field than any other living man. Let us never forget that there is one way to make the world a better and brighter place in which to live, and that is to make individuals better.

God has always worked out his purposes by way of incarnation. Thus he spoke unto the fathers in the prophets, and in the fullness of time in his Son. He speaks thus today only as the Incarnation becomes the reincarnation in the fellowship of believers as Christ's body, his continuing organ of expression. The late William James may well speak for the followers of Christ today as they seek the remedy for lost individuals and institutions: "I am done with Great things and Big things, with Great institutions and Big success, and I am for those tiny invisible molecular forces that work from individual to individual, creeping through the crannies of the world like so many soft rootlets, or like

the capillary oozing of water, but which, give them time, will render the hardest monument of men's pride."

III

The final test of a genuine Christian life is love for persons rather than for things. Personal evangelism is the practice of this love, utter disinterested friendship for all persons above class or race or national differences. It is practicing in one's own life that true religion which Jesus summarized in loving God with all one's heart, soul, mind and strength and one's neighbor as one's self. The world is waiting again for those miracles of grace that will change lives and institutions when church members make themselves personally and socially redemptive. If God is love, he can be shown only by those who love like Christ at whatever cost. The romance of the Christian life is just this—that you can love people into the Kingdom of God. If Jesus came to San Francisco we wonder if he could have the same love for individuals that was central in his message and ministry in Palestine. Would he be moved with compassion as he mingled among the crowds on Market street from the four corners of the earth? If he were handed a telephone directory would he still speak a parable like that of the prodigal son, the lost sheep, or the lost coin? Christopher Morley's verses on this very prosaic subject show the possibility of finding inspiration even in musing on the telephone directory:

Some wait to hear a loved voice say
The news they will rejoice to know,
At Rome two-six-three-seven J
Or Marathon one-four-five O.

And some perhaps are stung with fear,
And answer with reluctant dread;
The message they expect to hear
Means life or death or daily bread.

A million hearts here wait our call,
All naked to our distant speech;
I wish that I could ring them all
And have some welcome news for each.

The church has this "welcome news for each" in its own message. The good news will always be fresh news as we share it with others. Philip joined himself to the Ethiopian eunuch in his chariot and found him reading that inspired chapter from Isaiah about the suffering servant of Jehovah. He answered this black man's question, "Of whom speaketh the prophet this? Of himself or of some other man?" "Philip began at that very scripture and preached unto him Jesus." He must have told this proselyte of the gate that Jesus himself had suffered and died for him. When that truth sank into the soul of this man he was born anew by his own response to the love shown on Calvary. He went back to his home as the first Christian missionary to Africa, the first century forerunner of David Livingstone of the nineteenth century and Albert Schweitzer of the twentieth.

In the ruined city of Pompeii, destroyed in 79 A.D. by the eruption of Vesuvius, can be seen today some pathetic reminders of what happened not only to the buildings but also to the people. In the museum there can be seen the petrified remains of a woman clinging to her crippled child, a mute reminder of that mother love that stops at no sacrifice, the love that makes possible the home and inspires man's greatest achievements. This mother evidently would not escape alone. For centuries she has been a silent symbol arousing within every beholder a feeling akin to worship. If human love makes life beautiful what shall we say of the love of Christ whose cross reveals God's infinite love, a love that reaches the loveless, the least, the last and the lost. As Philip told the Ethiopian of the Suffering Servant of Jehovah his heart was strangely warmed and he immediately made his confession and stopped his chariot to be baptized into the new faith.

No wonder Paul's one winning message was the message of the Cross of Christ where the old man was crucified and the new man was born. Under the sway of that cross, which became to him the symbol of triumphant and redeeming love, he gave the rest of his life in tireless service. The love which he immortalized in the thirteenth chapter of First Corinthians is indeed "The Greatest Thing in the World"—as Henry Drummond so aptly called it—and the assurance of a redeemed humanity. The heart of the gospel is to be found in one stanza of that familiar and beautiful hymn of Charlotte Elliot:

Just as I am, thy love unknown
Hath broken every barrier down;
Yea to be thine, and thine alone,
O Lamb of God, I come, I come.

Power From the Bible

HUXLEY said that the only true education is that which enables a man to do what he knows he ought to do, at the time he ought to do it, regardless of the consequences. I would emphasize that the Bible, as no other writing, communicates power, enabling men to take that difficult step which you and I are called on to take many times each day—the step between knowing our duty and doing it. It is at this point that all other religions so hopelessly break down, according to their own confession. They tantalize their followers. I have talked with thousands of them, and I am in a position to know. What sinful men up and down this world want is not more teaching as to what they ought to do and be, in higher ideals and in fresh examples, but power which energizes the will to do its duty.

JOHN R. MOTT.

IN foreign affairs it is peculiarly true that the spirit in which work is done is everything. Nations always will differ. But there is never a difference so great that it cannot be peaceably settled if approached in the right spirit. And there never can be a difference so trifling that it may not be made the occasion of war if it is approached in the wrong spirit. And war results from a state of mind.

ELIHU ROOT.

Saved by Hope

By John Ray Ewers

Text: Romans 5:1-10.

A FIELD DAY for pessimists—that would seem to be the world setting today. Death, destruction, hate, suspicion, lies, brutality are running riot. All that we have worked for years to build up, all that we have given our lives to create, all that we love most dearly—all completely wrecked, lying there twisted, shattered, blasted, bleeding. It seems the devil's hour. Pessimism, however, looks at only one side of the shield, accepts only one set of facts, sees only the blackout and forgets the sun. L. P. Jacks of Oxford University is right when he says: "The pessimist sees only the difficulty in every opportunity while the optimist sees the opportunity in every difficulty."

Any sane and balanced view of our human society would undoubtedly show that never has there been such a widespread and wholehearted devotion to democracy, never has there been such social consideration as now. Men do not throw away their lives for outworn issues nor give their treasure for shadowy ideals. Those who tell us that Christianity has failed because it has had two thousand years to change the world and has not done it, lack the insight to perceive to what an extent the spirit of our faith has entered the hearts of the nations. Even if the dictators should win this war, which no American believes could happen, they would not last. It would be only a temporary triumph of evil. In Norway, in France, in Belgium, in Poland, in Greece, in Yugoslavia, in Bohemia, even in Russia and in the Americas there is such a passionate devotion to freedom and to fraternity that the reign of evil could be but brief. Only the issues that God considers vital can endure.

WE CANNOT SERVE GOD AND MAMMON

Even if you define God at his lowest terms, as the highest and best ideal of society, that would hold true. If God to you is the Father of Jesus Christ and the vast Intelligence mingled with Love, which you and I accept and admire, then the optimistic insight must be a thousand times more true. God is having a difficult experience with too many of us; we are not responsive to his overtures, we refuse or neglect his invitations, our wills are dull and our hearts cold and selfish. God could say of us as Columbus said of his men: "I could have done much more if my crews had obeyed me as reason dictated." Isaiah lamented this indifference of the people. Christ saw men going away. The history of the Christian movement is full of this human apathy. "Turn, turn, for why will you die?"

Last night Pittsburgh had its first blackout. For weeks press, radio, pulpit and civilian defense authorities had endeavored to show the necessity of having every light out. In one of our most prominent apartment buildings, when seemingly every lamp was out, bright windows gleamed in one apartment—a beacon of destruction. Watchers in the streets were angry, and in no uncertain terms they ordered the occupant of that apartment to obey the law. No one believes that the light was left on in defiance or as a comfort or guide to an enemy, but the end result would have been the same. Indifference and refusal come to the same answer.

We have offended God, not because we have wished to encourage evil, but because our selfish hearts have failed to warm toward the highest good, Christ our Savior. It is high time you and I ceased to give comfort to the enemy. We cannot serve God and mammon. To save ourselves, to save our nation, to save our world, we must now give ourselves heart and soul to God.

Our religion is full of hope. It offers us the best for the life that now is, and for the life which is to come. Christianity is the religion of spring; it gives life, fulfills life, offers eternal life. Hope is compounded of reason and strong desire. Both elements in equal parts must enter into it.

GOODNESS IS INDESTRUCTIBLE

We say that we hope our child will recover, but only when the doctors' promises and our deep love combine to give us that confidence. We say that we hope for a large crop of corn, but only when our need and desire check with weather conditions and the present appearance of the plants. We say that we hope the United Nations will win the war, but only when the statements of experts combine with our own strong desires. Hope is virile and powerful only when it is based upon reason and healthy desire. Can we rationally hold such a spiritual hope? We can, and for a number of reasons.

Goodness is more contagious than evil. This must be true in the realm of physical health, else we should all have perished long ago. Even if one-third of our men are physically unfit for the rigors of war, two-thirds are ready for service. If a poll were taken of the inhabitants of civilized countries today, the majority would favor democracy. When all is said and done, there is more kindness than malignant hate. Now we are engaged in the titanic struggle between good and evil, but even now goodness has more vitality and more attractiveness. You may safely base your hope upon that fact. Goodness cannot be destroyed. Like truth, it will rise again, even if crushed to earth. This has always been true; otherwise, evil would have dominated the world centuries ago. Goodness is indestructible. You may blast London, but a fairer city will spring up. You may crush Greece, but a superior Greece will appear.

The virtues cannot be extinguished. The cross is not the symbol of defeat, but of victory. When the best man who ever lived hung upon the cross it looked as if evil was triumphant, but the spirit of that man

was not destroyed. Millions of men and women have won victories over themselves by that cross. That spirit cannot be overcome by any earthly power. These are not "brave but empty" words. In St. Paul's Cathedral I once heard Dean Inge say: "Down over the hills of the centuries marches a slender line of pure and sincere Christians. That line has always been thin, but always the cross has gone on before and the influence has been beyond measure." There is solid basis for our hope of a better and more Christlike world.

HOPE WAXES AMID THE RUINS

Recently we had in our city that young, eager rector of All Hallows, London. How well I remember that ancient church, "All Hallows, Barking, in the East," where William Penn was baptized. That church has been blasted into ashes, but do you think that the spirit of those people has been destroyed? On the contrary we hear of such sharing, such faith, such hope for the future as makes our hearts glow. The courage, the comradeship, the spirit of those simple people prove what I am trying to say. In America, too, we have come to a new day. We all must sense it. Only a few months back we knew that comfort and selfishness were destroying us. President Hopkins, of Dartmouth, told us how college men hugged "disillusionment" as an excuse for inactivity. Higher motivation had about disappeared. Today all America is thrilled into activity. We sacrifice, we toil, we pray because we have something precious to defend, something spiritual to hand on to our children.

We are sick of hate. The cure is not more hate but more love. Love is Christian. We are disgusted with greed. The cure for greed is not more greed, but unselfishness. Unselfishness is Christian. We are weary of lies. The cure for lies is not more lies (for lies soon defeat themselves), but the very truth. Truth is Christian. This world-weariness and disgust gives Christ his supreme opportunity. Our holy hope is based upon men's needs. The book, *How Green Was My Valley,* shows plainly that men cannot live, cannot endure in ugly slag, unholy marriage, suspicion, fighting and ruined beauty. That is abnormal, repulsive, impossible. We demand beauty, love, peace—and we shall have them. We shall!

THE HOUR OF TESTING IS HERE

A deep, constant spiritual hunger is coming upon us. Men are demanding a new heaven and a new earth in which righteousness shall dwell. The pessimist used to say: "We have always had wars," "Men will do anything for money," "Prayers are empty," "All men are liars and selfish." Already these contemptible statements are evoking thunderous No's. Everyone can tell of too many examples which prove the opposites to be general. In our own inner souls we find the answers. "A trumpet sounds in my ear, it is an echo of my heart."

This is the hour of testing. Each person must now face the spiritual facts and make his decision concerning his eternal loyalties. Last week the fourteen World War heroes rode through our streets. One man said: "It did me good to look upon those heroes; it made me ask myself whether I was a coward." "We test our lives by thine."

The world revolution has today reached its maddest climax. The church of Christ needs to summon and marshal every possible recruit. Christ calls you. Your number is up. You cannot evade that call and save your soul. You cannot neglect that call and share your brother's need. Hope challenges you. Faith impels you. Love calls you. The sad world's needs implore you. Only a wooden man could fail to respond to these demands.

Save yourself, serve your world, bring in the day of brotherhood, help swing the revolution that is now shaking the world to the right side, cooperate to create the "new order" after the Christian pattern by confessing Christ before men, by taking your firm stand with his church, and by giving yourself, with all that you have, without reservation to his cause.

I Choose Christ

By Talmage C. Johnson

Master, I will follow thee whithersoever thou goest. Matthew 8:19.

OLD-FASHIONED spelling matches were still being held when I was a child in public school. I used to like to be one of the two allowed to choose sides. I can remember well with what care I made the selections, choosing those who were to be on my side not because I liked them best, but because I thought they were the best spellers. I wanted my side to win, and in order to win I had to make careful choices. And it was a good experience. Life has continued to present me with opportunities of choice. Not always do I choose wisely, but always I know that I cannot win unless I choose the best.

Joshua knew that when he said to the children of Israel: "Choose ye this day whom ye will serve . . . but as for me and my house we will serve the Lord." He made his choice of the best, and made it regardless of what others might do. A certain scribe must have known that also. He came one day to Jesus and said. "Master, I will follow thee whithersoever thou goest." Some say that his words were not sincere. I do not know whether they were or not. But I do know that no wiser choice of a leader for life can be made than that made by one who really means to follow Christ. He never compels anyone to follow him. But one must choose him or reject him. As for me, I choose Christ.

I

I choose Christ, because I have found that he can help people. Only the other day I felt baffled, dis-

couraged and depleted of energy. I called upon him, and he helped me. New currents of power came sweeping through my soul and life became for me again a zestful venture. Many times have I been conscious of weakness and found that he could renew my strength. And I have observed the same thing happening in the lives of others who have chosen him. Time after time, I have been told by persons who have passed through dark waters: "Preacher, I could not have made it had not Jesus been with me."

Leslie F. Church, in his recent book *In the Storm,* says, "The revelation of Love unfailing comes to us through Jesus Christ." That is right. No matter what happens to people who have chosen Christ, he never fails them. He does not always deliver *from* suffering. But he never fails to deliver *through* suffering. Only one person ever told me that Christ failed to help in need. She was a college girl who admitted, when pressed, that she herself had first failed to follow him.

This love of Jesus satisfies my heart's longing. When I was a college student I wrote for one of the student periodicals a little verse entitled, "I Want a Friend." A fellow student mockingly or jokingly scribbled by my signature: "Well, he needs one." I admit it. I needed a friend then. I need a friend now. But I am not the only person who needs a friend. Every human heart craves friendship and love.

I have had some good friends. I have some good friends now, some new friends and some old friends. They are the joy of my life. I prize them as "better than silver or gifts of gold." But earthly friendships and human love, however deep and strong, never quite satisfy the heart. Separations do occur. Misunderstandings do arise. And there are experiences which cannot be adequately shared with any other human being. All of us must sometimes walk alone. And yet as the title of Dr. Sizoo's book, *Not Alone,* suggests, we need not be lonely; for, as the Scriptures declare, "There is a friend that sticketh closer than a brother." His name is Jesus. His love deepens all human loves. His love satisfies all human hearts. There is never a time when he cannot help.

II

I choose Christ because his heroism challenges my admiration. I have always admired courage. I like to read about the brave deeds performed by the heroes of all the ages. In American history the courage of George Washington, Abraham Lincoln, Woodrow Wilson, both the Roosevelts, and many another national leader delights me. But the courage of Jesus surpasses that of any man of whom history tells. The majesty of Roman imperialism did not awe him. Physical agony did not break him. Bravely he gave up his life; no man took it from him.

His courage was more than physical courage, though he had that too. His moral courage, a rarer quality among men, entitles him to pre-eminence among real men. He dared to take the side of the downtrodden and the oppressed in a day when it was not popular to do so. He was bold enough to challenge the hypocrisy of institutional religion, though doing so meant bringing down upon his head the wrath of the most powerful element among his own people. He was swerved from his purpose neither by the mistaken counsel of friends and loved ones nor by the angry roar of a hostile mob. Indeed he was no weakling. He was, as Edwin Markham calls him, "the hero of the battling universe."

III

I choose Christ because his amazing goodness calls forth my heart's devotion. However much of bad there is in us—and there is much of it in every one of us—we never lose our appreciation for the good in others. Even the worst sinner recognizes and approves whatever good he finds in his fellow men. But it must be real good; not shallow piosity nor hypocritical cant. The genuine goodness of Jesus accounts for his magnetic pull on human hearts. That is why he spoke truly when he said: "And I, if I be lifted up, will draw all men unto me."

The enemies of Jesus could bring forth against him no accusation that would stand. They had to resort to false witnesses, and even the false witnesses could not agree among themselves. Pilate on the judgment seat declared, "I find no fault in this man." Even those who mocked him on the cross paid unconscious tribute to the sublimity of his moral character when they said: "He saved others; himself he cannot save." A Roman centurion who watched him die confessed, "Truly this was the son of God."

In the records of mankind many are remembered for their goodness. One thinks of Confucius, whose ethical concepts were indeed noble; of Gautama Buddha, whose character was very saintly; of Asoka, king of India, whose purity and unselfishness are remembered after centuries. One thinks of Florence Nightingale, the Crimean angel of mercy; of Jane Addams, whose goodness founded Hull House in the tenement district of Chicago; and of great numbers of men and women of all the ages who are called blessed because their lives were nobly lived. And one thinks too of less famous but more familiar characters whom he himself has known and loved for their goodness. But Christ is pre-eminent among the good. In all the history of mankind, his moral grandeur has not been matched.

IV

I choose Christ because his beauty thrills my soul. I love the natural beauties: the sunset's afterglow, the green of trees in springtime and the splashes of woodland color in autumn, the deep blue of ocean waves, the ruggedness of mountain peaks with fertile valleys in between, the waterfalls and rivers winding to the sea. And I can understand what Wordsworth meant when he said, "To me the meanest flower that blows can often bring thoughts that lie too deep for tears."

I love, too, the harmony of sweet sound in music: the violin's tender note, the organ's mighty peal, the human voice raised in song. I love the beauty of great literature, both its prose and its poetry. I love also the beauty of man-made things. I went the other day into the St. Louis Cathedral in old New Orleans and the beauty of it made me bow and pray. I never go into

the beautiful chapel at Duke University but my soul is compelled to worship. For beauty, in whatever form expressed, speaks always of God.

But there is no beauty anywhere comparable to the beauty of character. Sheer beauty best expresses itself not through sight and not through sound, not in inanimate nature and not in animal life. Sheer beauty reaches its acme in living persons. And among persons, Christ is the loveliest. Indeed he is

The lily of the valley,
The bright and morning star;
He's the fairest of ten thousand to my soul.

V

I choose Christ because his truth satisfies my intellect. I could never accept a religion contrary to reason, a religion of superstition, requiring credulity. But I can and do accept a religion that gives me an understanding of the universe in which I live, though that religion demands faith. They do Christianity an injustice who insist that new truth, wherever found, must be rejected if it cannot be fitted into traditional patterns of theology. Jesus made no such demand. As a matter of fact, he declared: "Ye shall know the truth, and the truth shall make you free."

The notion widely prevalent that faith is opposed to reason must go. Faith is not believing that which you know is not so. Faith is surrendering to the best that one knows and the best for which one hopes. A. C. Reid in his book, *Invitation to Worship,* says: "No one ever placed more emphasis upon intellectual growth than did Christ. . . . At the very center of the Christian commission is to be found the right and the obligation of every human being to grow 'in wisdom and stature, and in favor with God and man.' He that hath eyes to see, let him see. He that hath ears to hear, let him hear." Professor Reid is right; for Jesus never dealt in intellectual dishonesty and never sponsored ignorance.

The truth is that he furnishes the only reasonable interpretation of life, its meaning and its purpose. Christianity is more reasonable than atheism which must remain negative rather than positive, more honest than agnosticism which confesses its darkness but seeks no light.

As a follower of Christ, I find not only that I can accept all truth that I discover, but that I *must* accept it, must act upon it, and must teach it as I see it. And I must grant to others the same privilege, if their version of truth differs from mine. Though the Christian church has been strangely reluctant to accept new truth, its history clearly indicates that only more and more truth has kept it alive and functioning in the world. Its Lord himself claimed to be "the truth." My intellect accepts that claim.

I have wanted this sermon to be a personal testimony for Christ in order that I might close it with an appeal to you that you too choose Christ.

I have a Savior, he's pleading in glory,
A dear loving Savior though earth-friends be few;
And now he is watching in tenderness o'er me,
And, oh, that my Savior were your Savior too!

I choose Christ because I have found that he can help me. I believe he can help you, too. I choose him, because his heroism challenges my admiration. I believe you feel the challenge, too. I choose him because his amazing goodness calls forth my heart's devotion. I believe it commands your devotion, too. I choose him because his beauty thrills my soul. I believe his beauty will thrill your soul, too. I choose him because his truth satisfies my intellect. I believe it can bring your mind satisfaction, too.

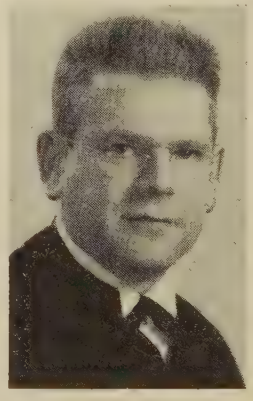
Will you not then choose Christ? Say to him now: "Master, I will follow thee whithersoever thou goest."

Homeless at Home

But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. Luke 15:29, 30.

By Ivan H. Hagedorn

THE PRODIGAL was an exile; he was in a far country. But the memory of home filled his heart. How often the old homestead rose before him—that old homestead bosomed there among the hills, with the weary oxen returning at eventide and sheep being gathered safely into the fold. And the most precious picture of all—the family circle gathered about the roaring fire, or perchance in worship, with the loving father crying to high heaven for the wanderer to come home.



The elder brother stayed at home. He lived right there amid those more than satisfying scenes, yet his eyes were holden; those precious pictures which had been a part of his life for years were never mirrored in his soul. In other words, he was homeless at home!

I

He was a stranger to his father's presence. He had never gone to the far country. He had remained at home. One would expect he would have a wonderful story to tell of the blessed fellowship he had enjoyed with his father. But no! He really was farther away from his father's presence than ever his spendthrift brother was, who was ever so far away, feeding the swine of a citizen of that distant land. We might paraphrase his words: "I have served my father for thirty years, but it has meant nothing to me but hard work."

Mark you, the elder brother interpreted his relationship with his father in terms of work, not companionship. And oh, what he missed! The most blessed ex-

perience that a child can have is to feel the cheer and comfort that the presence of a loving father can afford. I recall a youth about to embark for service abroad. The father had gone to the embarking point to spend the last few hours with his son. At last the time of parting came. The lad said, "I'll miss you, dad." The father said, "And I'll miss you, son." The hands met in the grip of strong men, and then each turned away knowing full well that the tears could not be held back longer. The words "I'll miss you" speak volumes for the true father-son relationship.

I am afraid there are many in the Christian church who have about the same relationship with the Heavenly Father that the elder brother had with his earthly father. The Christian's most precious experience is the vivid sense of companionship with the Father through the Lord Jesus Christ. Without this, religion is nothing but a theological formula. A happy Christian met an Irish peddler, and exclaimed: "It's a grand thing to be saved!" "Aye," said the peddler, "it is, but I know something better than that." "Better than being saved?" asked the other. "What can you in your position possibly know better than that?" "The companionship of the man who saved me," was the unexpected reply. And could there be anything better than that?

It is well to have Jesus Christ as the object of faith, but it is better to know him as the Companion of faith. Only so does his way of life become our way of life, his cross our cross, his victory our victory. Love is the biggest word in the Christian religion, and surely love in all its warmth and power ties Master and disciple together. The son of Bishop Berkeley once asked his father what was the difference between the cherubim and seraphim. His father replied that the word "cherubim" came from a Hebrew word signifying "knowledge" and that "seraphim" came from a Hebrew word meaning "burning," from which it was inferred that the cherubim were spirits famed for their knowledge, while the seraphim were famed for their burning love. The boy said: "I hope when I die I shall be a seraph, for I would rather love God than know all things."

The lad had cut to the heart of religion, and exposed a truth that is needed. Because that truth has not yet been learned there is many an elder brother in church who is "homeless at home."

II

The elder brother was a stranger to his father's heart. He recognized his father's law, as his words "neither transgressed I at any time thy commandment" reveal, but certainly his heart did not throb in harmony with that of his father. This is evident in the fact that he evinces no joy whatsoever in the return of his brother. Indeed he even refuses to recognize or own him as brother. How starkly cold does he appear in contrast to the sympathetic father!

The elder brother remained outside sulking angrily—because his wayward brother had returned to the fold. Instead of rejoicing he grieved. He waited until the father came out to him, and then he proceeded to argue with him and berate him for his generosity of heart. It is evident that he did not sympathize with his father in his concern for the wayward and lost. Here again we see that he was "homeless at home."

It is just because there are so many elder brothers in our churches today that we are content to let those "received"—as we say—through the front door be lost through the back door. The elder brother hardly suffered pain at the departure of the younger brother, because there surely was no registering of joy at his return. The least we can say of him is that he was unworthy of having such a father.

Only to the degree that we share the Father's heart with reference to the men and women, boys and girls about us, can we say we are Christian. "No man is an island, entire of itself," writes Ernest Hemingway. "Every man is a piece of the continent, a part of the mainland. If a clod be washed away by the sea, Europe is the less. Any man's death diminishes me because I am involved in mankind." "Involved in mankind"—until we are aware of that fact we are "homeless at home."

III

The elder brother was a stranger to his father's house. How ungrateful he was for the safety that the old homestead had provided through the years! When the father reminded him of the fact that throughout his life he had shared its blessings, his brow only darkened the more. All he could say was something about the father's partiality. No happy dreams of his clustered about the old house, no hallowed memories haunted his mind, no recollections of happy associations mellowed his heart—he truly was "homeless at home."

Nor were the blessings of his father's house imaginary. The prodigal, through bitterness and famine, had come to an appreciation of the priceless worth of those blessings. Even the least in the father's house "had bread enough and to spare."

Some years ago there died in London a rich business man, who starting out a poor boy got to be worth three million dollars. He might just as well have had only a few hundreds, for he suffered the mental aberration that he was a poor man, who had to work hard for a living. The only way he could be pacified was by doling out to him weekly wages as a gardener. So there are many in God's house, with whom the Lord would gladly share everything, but because they are "homeless at home" they refuse to sit down at his table.

The elder brother placed the blame upon the father. At least he chided him on grounds of neglect: "Thou never gavest me a kid that I might make merry with my friends." There was a youth in Chicago who one day said to his father: "Father, I am going to leave home. I am tired of it all. Your restraints and mother's piety are driving me away." The morning came when he was to leave. His father heard him tiptoeing down the stairs an hour before he usually arose. He went to the door and throwing it open, called out, "Charlie, come in."

When the boy entered the room, the old gentleman put his arm on his shoulder and said, "Your mother and I have not slept all night. We think there must be something wrong in our lives, and before you go we want you to forgive us." The boy looked up at his father, down whose weather-beaten cheeks the tears

coursed. Soon tears were in his own eyes. "Father," he said, "the trouble is not with you and mother; the trouble is with me." Down on their knees they went, the mother on one side of the boy, and the father on the other. When they arose the boy started on his Christian life, and home was after that a happy place for him. He was no longer "homeless at home."

Often we are described as a homeless generation. Driven from pillar to post by the ruthlessness of war or the swift shifting of industry into new areas, we are uprooted, adrift, detached. All this makes for instability, loose ties between church and home, and deep spiritual loss. Home, once the center of sanctity, once holy and healing, is shaking on its foundations. It is one of the major problems of our day. And quite as sad is the picture of that vast, unnumbered host who are adrift upon the spiritual sea of life, having cast no anchor in any church, carried hither and yon by circumstances. We call them "church tramps." They try to worship within walls which do not belong to them, and to which they attach no affection, and about which no memories can cling. Strangers they are in the Father's House—"homeless at home."

IV

The elder brother was a stranger to his own brother. Unloving of his father, it was quite natural that he would be unloving of his brother. John reminds us: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Indeed this elder brother refuses to own the prodigal as his brother. He says: "As soon as this thy son is returned"—his father's son, but not his brother.

"A selfish man is a cancer in the universe," said the old Stoics. If the prodigal was selfish once in his life, the elder brother was selfish all the way through. Selfishness spoils everything. Unchecked it hides from us God, home and life itself. "All beauty is open to him who loves man," said Maeterlinck. And by the same token all things are hid from him who hates man.

Unquestionably the lack of the spirit of brotherhood is at the bottom of the war. It will be the crux of the kind of peace to be given the world after the war. The supposition that some segments or classes of the race are superior to the rest, and hence are entitled to rule and to exploit the others for their material advantage, is a delusion which caused this war and all wars. This is the lengthening shadow of the spirit of the elder brother. Only when men work together for a common purpose as a team, with the common welfare as the rallying cry, dare we hope for better things. Always inimical to this high goal is the spirit of the elder brother. And the only power strong enough to break this destructive spirit is the gospel of Jesus Christ.

"I wonder if I shall ever have the courage to preach that 'whosoever believeth' shall be saved," Joseph Parker once said. And it is a fact that in our churches we stress this doctrine or that dogma, but we slip by the clear implications of the "whosoever." In so doing do we not open ourselves to the fault so patent in the elder brother of Jesus' immortal parable? And so once again we find ourselves "homeless at home."

V

The elder brother was a stranger to life's highest purpose and meaning. When he came in from the fields and heard the music and dancing, and upon inquiry found that the celebration was occasioned by the return of the prodigal, he was angry and would not go in. He refused to share. He churlishly rebukes the father for never having provided a banquet for his friends. It is very evident to me that the reason he did not was because the elder brother had no friends whom he could ask. Snobbishness and selfishness have a way of fencing out friends.

"Our greatest object in life is to find the rest of ourselves," says Rufus Jones. And it is a truth that most of us find only a part of ourselves—just a piece, large or small, not our whole selves. Only through sharing with others do we find fulness of life. It is only when we reach out our arm and take our brother to our hearts that we begin to find what life is all about. One Sunday Abraham Lincoln attended divine services in the New York Avenue Church, Washington. Up the aisle slowly passed an old man, evidently a stranger, vainly looking for a seat. Unsuccessful he started to walk back. As he passed President Lincoln's pew, the long arm of the President reached out, and his kind voice said: "Come in here with me." The stretching out of that long arm in helpfulness was a mark of Lincoln's greatness. He found his great self when he included in his heart his fellow man. And until we learn to do likewise, we will continue to be "homeless at home."

VI

The elder brother was a stranger to his own soul. He boasts of his own righteousness, but no confession of his sin passes his lips. Outwardly he is a pretty picture. His garments doubtless were spotless and carried the aroma of new-mown hay. But at heart he was a devil. Henry Ward Beecher once said: "I have known men who thought the purpose of conversion was to clean them as a garment is cleaned, and that when they were converted, they were to be hung up in the Lord's wardrobe, the door of which was to be shut so that no dust could get at them. The moths eat a coat which is not used, and a Christian who is hung up so that he will not be tempted the moths eat—and they have poor food at that."

The elder brother doubtless thought himself very religious. Many do and yet are strangers of God. At home in all the rituals and ceremonies of religion and yet homeless with reference to the spirit of religion. It is little wonder that the world sickens of religion—there are so many poor samples around. Just how much the "wardrobe" religion of the elder brother had to do with the younger brother's leaving home and finding his way to the far country, I do not know. But that it was a contributing factor I am very sure.

An evangelist said: "Oh, how hard it is to find sinners! If only I could find one, I have a marvelous mes-

sage for him." Yes, to be a sinner is one thing; to know it is another. And the toughest coat of mail the gospel has to puncture is that worn by the self-righteous man. It was far easier to draw the prodigal son from his pig-sty in the far country than to bring the elder brother down from his perch.

VII

The elder brother was a stranger to wholesome and constructive thinking. The prodigal could dream of home and a loving father, even in the midst of the stinky pig-sty. But the elder brother entertained only vile notions as he trod the far-stretching pasture lands and breathed the clover-scented air of the meadows. He would criticize his father for not providing a banquet for him and his friends; not choosing to recognize the abundance of the provision of his father's house, and thank him for it. And how meanly he strikes at his brother, accusing him of wasting his living with harlots!

To be always looking for faults in people—and of course finding what we look for—is to spoil life for ourselves and make others unhappy. Fault-finding can break up a home. It did break up this home, so pleasantly situated there among the Judean hills. It injures, and even destroys, the lives of others, and makes the expression of kindly virtues impossible. Joseph Fort Newton characterizes the fault-finding habit as a "scorched earth policy," bringing blight and desolation. What a miserable creature he must be who gives himself up to it! To say the least, he is "homeless at home."

"We ought to acquaint ourselves with the beautiful," says Goethe. And wise words they are. The level of life is lifted by noble and uplifting thoughts. A great idea can make a little fellow great; a mean and selfish thought can make a great man mean and miserable.

All these ways in which the elder brother was a stranger, lead us to the thought that surely he would be a stranger too in heaven. In so many ways he was "homeless at home" here in this world, we can be reasonably sure that he would be "homeless at home" in the world to come. D. L. Moody imagines the elder brother entering heaven. A beautiful angel introduces him to the prodigal, saying, "I would like to have you meet your brother." The elder brother refuses to speak. The angel then passes to the thief whom Christ saved in the throes of death. But the elder brother refuses to take the hand that the onetime thief extends to him. A beautiful creature approaches, and the angel introduces her as the one from whom

Don't Shoot the Birds!

A Sermon for Children

By James A. Simons

DID YOU KNOW that in the great Carlsbad Caverns of New Mexico there live more than three million bats? Those who know say that at evening when they leave the great cave it sounds like the rush of a mighty wind. A mathematician has figured that during the nighttime they eat at least seven and a half tons of mosquitoes, night insects and other pests.

I mention this that you may have some conception of the tremendous importance of birds. There is a constant battle being waged in our behalf by these natural "dive bombers" against insects. The Father in heaven has planned it so.

One of the latest species of birds to be protected is the hawk. It has taken men centuries to learn that while one species of hawk kills chickens and young rabbits there are sixteen species that help mankind. Every year the hawks of our country kill hundreds of thousands of field mice, moles and other rodents.

A FRIEND OF THE BIRDS

Matthias Berger, who lived in the Blue mountains and was known as the Hermit of Hawk Mountain Sanctuary, was one of the first to recognize the importance of birds of prey as friends of man. In the particular region where he lived hunters came every year to slaughter the hawks by the thousands. In 1934 they killed as many as 10,000 in a single week.

After fifty years the State Legislature placed the hawk on the protected list. Men still go to Hawk mountain to "shoot" the birds in late September and early October. But now they shoot them with binoculars and motion picture cameras. Since 1934 more than 110,000 such "shots" have been made. That makes a glorious record of bird life: great golden eagles with a wing-spread of eight feet; bald eagles, whistling swans, ospreys, turkey buzzards, Canadian geese, chimney swifts, every kind of songster that we can name, and more than seventeen different kinds of hawks.

Don't let anyone tell you that a bird in the hand is worth two in the bush. For the bird in the hand is no protection against insects and rodents. Its value is lost in keeping the see-saw of nature on an even keel.

Jesus loved birds. He spoke about the sparrows and the ravens. He said: "Look at the birds, how God feeds them."

If you remember nothing else that I have said, I want you to remember this litle poem:

> When cities prod me with demands
> Of many minds and many hands,
> When life becomes a cry of bargains
> In unassimilated jargons,
> And men bewilder me with words,
> Suddenly I remember birds.

Jesus had cast the seven devils, and the elder brother walks away—away to a corner of heaven to sulk and grouse.

An important question for each of us to face is this—"Where is your home?" A little girl had to cross a cemetery to get to her home. One day she was asked if she wasn't frightened when passing through. "Oh, no," she exclaimed, "I just go on walking because my home is only just beyond; and besides," she added with a confident lift of her head, "my father will meet me at the gate." She knew where her home was, and she knew that a loving father awaited her coming.

And where is your home? Death lies between you and your final abode. Do you have confidence because a loving Savior awaits your coming, to give you warm welcome and to show you the room he himself has prepared in the heavenly home? Not long before his death, Thomas Carlyle, in a conversation with a friend, said: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me that there is nothing solid to rest upon but the faith I learned in my old home, and from my mother's lips."

Yes, Jesus Christ is the sure refuge for the sinner. As St. Augustine once said, "We are ever restless until we rest in him. "He alone can lead us home. Listen! "I am the way, the truth, the life. No man cometh unto the Father but by me." Bishop Whipple of Minnesota sat by the sickbed of a cultured old judge of the Southland, talking in a learned way of vital themes, when the dying man politely said: "Pardon me, Bishop, but you know I am facing the real things. Won't you talk to me like you'd talk to my black boy Jim?" The bishop said: "Judge, you are a sinner like me. Jesus Christ died for our sins. Trust him like a little child." And the judge said, "Thank you, Bishop, I can get hold of that. That gives me peace."

On the grave of a great Polish mathematician and scientist are words he chose for his epitaph: "I do not seek a kindness equal to that given Paul; nor do I ask the grace given to Peter. But that forgiveness which Thou didst grant to the robber—that, earnestly, I crave." Yes, the forgiveness that Christ gave to the thief, that we all must seek—else it will be "homeless at home" for all eternity.

Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For it the power of prayer is a gain released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered. Alexis Carrel.

A Pastoral Prayer

1-24-42

By Harold W. Ruopp

ALMIGHTY GOD, our Father, Thou hast been the dwelling place of men in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. We place Thy name high above every other name, and call Thee holy. In Thy light we see light. In Thy love we learn to love. In Thy life we find life.

In deep humility, we bow before Thee in the spirit of reverence and worship. We praise Thee; we adore Thee; we love Thee.

We are grateful to Thee for the gifts of Thy overflowing love. We thank Thee for life with all the opportunities it presents for creative and redemptive service. We thank Thee for friends who have helped fill our lives with meaning, for teachers who have taken us by the hand and pointed ways that we might go, for all those who have put their faith in us even when we have lost faith in ourselves. But most of all we thank Thee for Thyself—the best of all gifts—and for the faith in the deep places of our hearts that keeps pointing us to Thee.

We lift ourselves up to Thee. Touch our spirits that they may be renewed so that we may mount up with wings as eagles. Forgive us our sins and stupidities, our unwillingness to let Thee have Thy way with us. In the feverishness of our haste, breathe through the heats of our desires Thy coolness and Thy balm.

In our doubts, undergird us with a new faith and deeper insight. In our discouragements, help us to hear the Master saying, "Be not afraid; it is I." In our temptations, grant us the strength of Thy gracious spirit. In our sorrows, help us to say with quiet confidence, "The Lord is my shepherd, I shall not want." In our contentment with the easy way, rebuke us, then woo us on to higher and better things.

We lift our nation up to Thee. We thank Thee for every great blessing that our citizenship in it has bestowed upon us, and for the privilege we have of serving it. Bless the President of these United States and all who are charged with responsibility. Thou knowest how heavy are their burdens. Grant that they may see the light of Thy glory shining in this midnight hour. Give them confidence that, for those who know Thee and serve Thy kingdom, beyond the dark there is the dawn.

We lift our bleeding, war-torn world up to Thee. Thou alone canst heal its suffering and its tragedy. O God, hasten the day when justice shall flow down from the mountains; when hatreds shall be banished and righteousness and good will shall be enthroned; when nation shall not lift up sword against nation, nor learn war any more. May Thy peace—the peace which the world cannot give nor take away—come into the hearts of men everywhere. And to Thee we shall give the honor and glory, forever and ever. Amen.

Sermon Outlines *from* PULPIT Readers

Time to Seek Jehovah

Text: It is time to seek Jehovah.—Hosea 10:12.

I. *Introduction*—Whether we win or lose this war, we fail unless we seek and find the way to become fellow workers with God in building a righteous world.

II. *Body of Sermon*—(1) It is one thing to think of God tucked away in the distant past, and another to accept him as present and in control of our lives. We must see God as omnipresent, omniscient, holy, just and loving. (2) This is a lost world, with personal, social, industrial and international sins. Let us admit our own guilt and seek God's forgiving power that he may rain righteousness upon us. (3) Accepting the reality of God, acknowledging sin as life's darkest fact and recognizing God's attitude toward sin, we will see that what is happening today is what fully grown sin has brought. We must repent. But repentance means not only a change of mind, but a change in deeds. We can trust God to forgive and heal, and to give power to sin no more.

III. *Conclusion*—Let our nation, America, repent of its sins and thereby save all the freedoms which go to make life worth while.

(Submitted by Ellis A. Fuller, First Baptist Church, Atlanta, Ga.)

Who Gets the Credit?

Text: When ye shall have done all, say, We are unprofitable servants, we have done only our duty.—Luke 17:10.

I. *Introduction*—When the disciples made the request, "Lord, increase our faith," the Master's answer implied that the difficulty with their faith was that they were thinking too much about themselves and who would receive the honors. In religion we frequently expect to be praised for being good and for doing the Lord's work.

II. *Body of Sermon*—Jesus recounts the story of the faithful farm hand who does his work quietly and looks for no praise for doing his duty. (1) The good workman does his work out of a sense of duty. The government awards a medal only when a soldier does something "outside the line of duty." A brother, a mother, a law-abiding citizen does his duty. That carries its own reward. (2) Workmanlike work produces a sense of joy. Work that is worth doing needs no external stimulus. The sense of achievement of a worth-while task is the highest joy. The prodigal son's brother expected a reward for being a brother. His father reminded him that being a brother is its own compensation. (3) The good workman does his work out of a sense of loyalty. Not in eye-service as men-pleasers, but as servants of Christ. We do our work not for a friend, or for a church, but for him. A lighthouse keeper seldom sees whether his light aids any ships or not, but he keeps it shining. His job has built up a tradition of constancy and service to which he is loyal.

III. *Conclusion*—Compensations are necessary for the sacrifice of self found in all good work, but we must learn to find the compensation in the work and service itself. Before God we are all unprofitable servants, and pensioners on his mercy.

(Submitted by Milton B. Eastwick, First Presbyterian Church, North Arlington, N. J.)

The Central Truth Of Christianity

Text: I determined not to know anything among you, save Jesus Christ and him crucified. I Corinthians 2:2.

I. *Introduction*—Paul knew this truth thoroughly. Knowledge is a valuable asset; specialty in knowledge essential to good success. Paul is an illustration of contrast between knowledge and wisdom. He acted on his knowledge and it became wisdom; he chose the right course and eternal life was added to him by God.

II. *Body of Sermon*—(1) *What is it to "know Christ and him crucified"?* Paul was well educated, but he also knew "the power of his resurrection." Until men accept "Christ crucified," they cannot have a living savior. John 17:3—"This is life eternal, to know thee the only true God, and him whom thou didst send, even Jesus Christ." Throughout the New Testament, Christ is the center of Christianity. "While Jesus came to preach the gospel, his chief object in coming was that there might be a gospel to preach," said R. W. Dale. (2) *How did the first preachers give their message?* In five great ideas. (a) They took from the Old Testament scriptures the prophetic foundation for the messianic mission of Jesus. (b) They declared that the earthly life and ministry of the Lord should induce men to follow him. (c) They accused the Jews of guilt in his death, but beyond that fact declared the significance of his death for all sinful men. (d) They preached hope in Christ by his resurrection, which offers "newness of life" to those who "shall be also in the likeness of his resurrection." (e) They sounded the call to repentance, for none can honestly contemplate Christ and not desire to be like him.

III. *Conclusion*—Do you "know Christ and him crucified"? Or do you know about him? Do you know him as a friend, or as another's friend? As a vital power in your life, or merely as a character of history? As a savior, or only as a teacher of ethical ideals? Make him the central truth of your life. Let nothing obscure the beauty and worth of Christ to all mankind!

(Submitted by E. E. Smith, Christian Church, Pawnee City, Nebr.)

Turning Assets Into Liabilities

Text: And he gave them their request; but sent leanness into their soul. Psalm 106:15.

I. *Introduction*—We do not always know what is best for us. We cannot see ahead very far. Even the best make mistakes. Anyone who has dealt in real estate or stocks is familiar with the experience of having an asset become a liability. It may become not only a total loss, but an added expense!

II. *Body of Sermon*—Spiritual assets we have turned into liabilities: (a) God in us. Bearing his image we have frequently caricatured him by becoming overbearing lords and bosses, our sinful pride mocking God. (b) The Cross, a symbol of sacrifice, we make a symbol of something given to us: "Jesus paid it all." Rather we must "take up the cross and follow" Christ. (c) Christian fellowship provides an opportunity for growth in Christian grace, charity and helpfulness. Some Christian fellowship is reduced to the level of bickering unfriendliness. (d) The church, an institution of Christian nurture and Christlike service, is divided by sectarian and theological divisions. (e) The family, where children learn the love of parents, gain moral and spiritual fortitude, is endangered in these days when mothers are engaged in a variety of patriotic activities. A mother's first place and duty is in the home.

III. *Conclusion*—Our most prized assets may become liabilities unless we repent of our pride, put first things first, regard our life, thought and action with objectivity and Christian perspective and open our hearts to the forgiving and empowering grace of God.

(Submitted by Harold Rekstad, First Congregational Church, New London, Wis.)

'Handles of Power'

By L. L. Dunnington

THE past two years have been to me by all odds the most satisfying of a quarter century in the Christian ministry. Definite evidences of the fact that an ever increasing number of people have found new help and strength for the battle of life at our church have multiplied enormously. Hundreds of letters, not merely from my own radio audience but from those on our mailing list in every section of the nation, testify simply and eloquently to the help which men and women have been receiving through the technique of creative affirmative prayer that we have been using.

● *An Adventure in Spiritual Healing*

One year ago last November, in Endion Church at Duluth, we projected a six-month series of sermons and Silent Communion cards. The twenty-six sermons were to face that many "life situations." Each sermon was to be accompanied by a Silent Communion card containing creative affirmations pertaining to the problem. The sermon in mimeographed form and the card for the week were ready for distribution at the close of the service. Directions read as follows: "Carry this card with you for a week. Read it slowly and imaginatively a dozen times a day until the affirmations have sunk deep into the unconscious mind where God will use them to heal and integrate body, mind and affairs."

People began to hear about this definite spiritual aid that the congregation at Endion was using. The cards appeared everywhere. Business men carried them to work and read them over at odd moments through the day. Stenographers put them under the glass top of their desks. Mothers strung them up in their kitchens on a level with the eye so they could work and meditate at the same time.

Some of our people sent them to friends in distant places. Silent Communion for "Overcoming Fear," "Living without Strain," "Meeting Trouble," "Mental Health," "Harmony in the Home," was something others needed also. Requests began coming in to "please put us on your mailing list." In a few months our mailing list was blanketing the nation; and that without any attempt on our part to make it so.

Last July the *Christian Advocate* carried the story under the title, "He Teaches Them How to Pray." It described our packed auditorium Sunday after Sunday and the definite results people were getting in their prayer life as their spiritual consciousness was increased through a new attunement with God.

That article brought hundreds of letters of inquiry from across the nation. Ministers and laymen alike

L. L. Dunnington

wrote for more information. Those earnest inquiries merely confirmed the fact that we had uncovered a deep and haunting need that was nationwide.

● *For a More Effective Ministry*

For a number of years I had been increasingly conscious of the ineffectiveness of my ministry. Helpful though the church services might be, they evidently were not enough. Tense, fearful and unhappy over the insecurity and seeming meaninglessness of life in this topsy-turvy world, my people were not getting the help they needed. They would agree with their minister as to the need for a closer walk with God through prayer, but they didn't do much praying. A few minutes a day was perhaps the average. It surely did not total more than one hour a week. That left 167 hours every week in which the radio, newspapers and conversations with friends could pour a steady stream of negative and fear-inspired concepts into their minds. I concluded that it was no matter for wonderment that God's presence and power were not more manifest. God didn't have a chance! The people needed help in getting in touch with God frequently throughout each day, but for some reason they were unsuccessful in getting that needed help in their own church.

● *Seeking Help from the Cults*

In my calling I found that many of the most spiritual and evenly poised members of my flock were reading cult literature. They told me frankly that they received more help from that than they did from anything their own church published. I collected a wide variety of samples and read them with an open mind. Much of it was excellent. These contained many brief, pointed affirmations—something definite that people could repeat again and again. Here was a simple technique of power that evidently was helping many people.

A good bit of what I read was not good. It seemed to me that there was too much concern with using God as a means to material prosperity. There was too much emphasis on self and not enough other-mindedness. I couldn't imagine these people developing schools and hospitals and churches in a foreign land. But they had something! They had a technique of power that worked better than anything I had to offer. Jesus himself was a user of great affirmations. I decided to do some adventuring, using the same method.

● *The 'Unconscious' as a Basis*

The first sermon of the series of twenty-six contained the basis for the whole experiment. Psychologists tell us that about one-tenth of the mind is conscious and nine-tenths unconscious. E. Stanley Jones says he believes that the unconscious mind is the principal field in which the Holy Spirit does his work when given an opportunity. Every thought creates. What our conscious mind dwells upon gradually sinks into the great well of the unconscious and makes us or breaks us. If we train ourselves to dwell solely upon what is true and good and beautiful, we slowly build poised, integrated, happy lives. If we allow thoughts of discontent, anger, hatred, greed, jealousy and lust to occupy a great proportion of our waking hours, we become unhappy, sour, sickly, fear-ridden souls. Jesus said: "A good man out of the good he has accumulated in his heart produces good, and a bad man, out of what he has accumulated that is bad, produces what is bad. For his mouth says only what his heart is full of."

Our whole Silent Communion card technique is calculated to help people deliberately to fill the heart (unconscious mind) with positive, faith-filled truths that will permit God to heal all the hurt places of body, mind and affairs. The cards are all couched in the present tense. Jesus said (Mark 11:23, 24): "Have faith in God—whenever you pray or ask for anything, have faith *that it has been granted you,* and you shall have it." That is in line with William James' "as if" philosophy—to act always "as if" a thing were already true. This is having "faith in God" as Jesus directed.

● *Two Years Bring Surprising Results*

We have just finished our second year of this great experiment here at Endion with steadily accumulating evidence that in proportion as people use the Silent Communion cards faithfully, repeating the affirmations slowly, imaginatively and with feeling, they get remarkable results. Our church is crowded to capacity every Sunday. The coming of the postman is always a joyous event, for there are letters on every mail from across the nation as well as from our radio audience telling us of the help being received.

A group of alcoholics in Duluth have used the cards most effectively as their constant prayer guide, as they have made the successful struggle to break the alcohol habit and get back on their feet. There has come to me a constant stream of testimonials of jobs found, bad habits broken, unhappy human relationships set right, bodies healed.

Three months ago one of our fine young men drove out to our church to tell me that the bottom had just about dropped out of his life. "My wife is down at the hospital," he said, "and today an examination revealed a rather advanced case of tuberculosis. She goes to the sanatorium tomorrow."

Within the hour I went down to see her. She looked very ill indeed. This is what I said to her in brief: "This *can* be the most wonderful thing that ever happened to you. You know something of the healing power that flows from the Fountain Source through the minds and bodies of those who relax in utter faith in the Father's Presence. This sickness can make you or break you—depending on how you take it. I want you to demonstrate the power of God to make sickness an asset in building a richer, fuller, healthier life than you have ever known. There is no magic in the Silent Communion cards. But they are simply a crutch to aid you in keeping your mind open as a channel, so that God's healing power can flow through you." She brightened up at once as I drew the mental picture of the life that could still be hers.

The rest of the story, in brief, is that two months later this woman had fully recovered. When I saw her she was a picture of health and radiance, and she testified that she had through this experience been given a deeper understanding of the meaning of life and what it was all about.

● *A Changed Ministry*

This simple technique for giving people definite help through Silent Communion cards has changed my whole ministry. My study has become a clinic through which passes a stream of troubled souls who go away with "handles of power"—something concrete to help them change their whole approach to their problems. Inactive members have returned. Family after family that had lost interest have been drawn back to the church. It is a new experience for this minister to have numbers of people come and say, "We should like to join the church at the next reception of members." Yet that is now a frequent occurrence. And it is easy to get workers for any conceivable church project because their hearts are in the work as never before.

Silent Communion for When Life Tumbles In

Observe a few moments of silence at the beginning and end of the day and as often through the day as possible, repeating these great affirmatives slowly and imaginatively.

Even if life could be had on terms which exempted us from strife and occasional catastrophe we would not dare to have it so. Every great life has been forged on the anvil of struggle and pain.

"Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . in all these things we are more than conquerors through Him that loved us." (Rom. 8:35, 7)

God within, eyes front, chin up, I face life unafraid.

ENDION COMMUNITY METHODIST CHURCH, Duluth

[Copyright by L. L. Dunnington]

Silent Communion for Rebuilding Personality

(Carry this card with you for a week. Read it slowly and imaginatively a dozen times a day until the affirmations have sunk deep into the unconscious mind where God will use them to heal and integrate body, mind and affairs. Persistence will bring results.)

Dr. Alexis Carrel says: "The renewal of ourselves is a three-dimensional undertaking . . . physical, mental and moral. If we are to experience the joy of being fully alive . . . we must discipline ourselves on all three planes of life . . . By constantly applying discipline in the performance of irksome tasks or in conquering our slothful habits, we generate high voltages of power. Daily drill and years of discipline in matters both large and small can make a man over . . ."

Beginning with this very moment, with the help of God, I demand of myself a high standard of disciplined conduct, physically, mentally and morally.

ENDION COMMUNITY METHODIST CHURCH, DULUTH

SILENT COMMUNION FOR OPENING WINDOWS

Observe a few moments of silence at the beginning and end of the day and as often through the day as possible, repeating these great affirmatives slowly and imaginatively.

"Bring ye all the tithes (time, talent, money) into the storehouse . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to contain it." (Mal. 3:10)

I am accountable to God, hour by hour, for my stewardship of time, talent, substance. I am trusting the Giver of every gift, and the Windows of Heaven are open now, pouring the riches of the Kingdom into my life.

ENDION COMMUNITY METHODIST CHURCH, DULUTH

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The above are reproductions of some of the Silent Communion cards which Dr. Dunnington used in his "adventures in spiritual healing" in his church at Duluth.

• WHO'S WHO in THIS ISSUE •

A SON of the late Dr. John Roach Straton, Rev. HILLYER H. STRATON was educated at Mercer University, Columbia University and Eastern Baptist Seminary. Following pastorates in Philadelphia and Muncie, Ind., he went to his present post at First Baptist, Detroit. His latest book is entitled *These Baptist People.*

About six years ago Rev. THEODORE F. ADAMS went to the pastorate of First Baptist Church, Richmond, Va., one of the historic churches of that state. Earlier pastorates were in Cleveland and Toledo, Ohio. Mr. Adams has his A.B. degree from Denison University, his B.D. from Colgate-Rochester.

Rev. EDGAR A. LOWTHER *ministers at* the City Temple (Methodist), San Francisco. His earlier pastorates were in New York city, Morgantown, W. Va., Wichita, Kan., and Oakland, Calif.

Since 1909 Rev. JOHN RAY EWERS *has* been pastor of the East End Christian Church, Pittsburgh, Pa. Earlier pastorates were in Buffalo, N. Y., Bowling Green and Youngstown, O., and Chicago. He received his A.B. at Hiram College, his B.D. at the University of Chicago. He has been an editor of the *20th Century Quarterly* since its beginning twenty-three years ago.

Rev. TALMAGE C. JOHNSON *has ministered* at First Baptist Church, Kinston, N. C., for the past ten years. Before that he was a teacher in leading southern preparatory schools and colleges. His education was received at Furman University, Vanderbilt and Duke. He is the author of *The Crucifiers—Then and Now* and other books.

Rev. IVAN H. HAGEDORN *received his* education at Gettysburg College, Gettysburg Lutheran Seminary and Temple University. His first pastorate was at Collingswood, N. J., and for the past seven years he has ministered at Bethel Evangelical Lutheran Church, Philadelphia.

Rev. HAROLD W. RUOPP *is minister of* the Central Church, Chicago.

Rev. L. L. DUNNINGTON *has recently* gone from Endion Church (Methodist), Duluth, Minn., to the First Methodist Church, Iowa City, Iowa.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

HENRY KENDALL BOOTH, First Congregational, Long Beach, Cal. "The Weakness of God." Psalm 10:1—"Why standest thou afar off, O Lord? Why hidest thou thyself in time of trouble?" 1 Cor. 1:25—"But the weakness of God is stronger than men." (An answer to the question, Why does not God stop the war?)

MARK A. DAWBER, Home Missions Council. "Getting Acquainted With God." Job 22:21—"Acquaint now thyself with him and be at peace: thereby good shall come unto thee." (Preached at Berwick, Pa.)

EVERETT W. PALMER, Centenary Tabernacle Methodist, Camden, N. J. "This is *Not* God's War." Matt. 23:37—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

DONALD CRAWFORD, First Presbyterian, Sag Harbor, N. Y. "Our Declaration of Dependence." Zech. 4:6b—"Not by might [ARV margin—"an army"], nor by power, but by my Spirit; saith the Lord of hosts."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

W. HOWARD LEE, First Presbyterian, Yellow Springs, O. "Rock, Rescue, Refuge." Psalm 62:1, 2—"Leave it all quietly to God, my soul . . . rock, rescue, refuge, he is all to me." (Moffatt).

CHARLES P. MARTIN, Methodist, Los Banos, Cal. "The Priority of God's Kingdom." Matt. 6:33—"Seek ye first the kingdom of God, and his righteousness."

MORTON G. GLISE, Calvary Presbyterian, Harrisburg, Pa. "The Soul's Source of Supply." Psalm 62:5—"My soul, wait thou only upon God; for my expectation is from him."

LEWIS N. POWELL, United, Morrisville, N. Y. "Keeping Our Pastures Green." Isa. 15:6—" . . . the hay is withered away and there is no green thing."

CHARLES R. HEDGES, Greeneville Congregational, Norwich, Conn. "When Is the Church Not the Church?" Luke 10:31—"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side."

W. L. STEFFENS, St. Paul's Methodist, Toledo, O. "The Courage of Imperfection." Phil. 3:12—"Not as though I had already attained, either were already perfect."

WILLIAM HIRAM FOULKES, Old First, Newark, N. J. (Emeritus). "The Problem of Evil." Matt. 13:28—" . . . and he said unto them, an enemy hath done this."

MORRIS W. SINGER, St. John's Methodist, Kingman, Ariz. "Milk-fed Christians." 1 Cor. 3:2—"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it."

W. P. DAVIS, Baptist, Springfield, Tenn. "Keep Loading Your Cargo." II Pet. 3:18—"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

The Editor's Page

The Event of the Month

THE determination to plan now for the postwar world order is gaining rather than losing in strength. It is not so difficult to maintain this interest when the war is going favorably and the prospect of peace on our own terms is easy to envisage. But when the days are dark, as they are just now, the temptation is strong to fling this task impatiently aside and say that we have but one job, which is to win the war. That this has not happened, though the war news from Egypt, from Rome, from China and from the Aleutians has been very depressing, is a tribute to the soundness of our public opinion and its leaders. In addition to the books, articles and addresses by publicists in general, our responsible political leaders are increasingly taking a hand in painting the postwar picture. We have had the notable speeches of Vice-President Wallace; and now comes Sumner Welles, undersecretary of state, with the announcement that he is instituting and will himself direct an exhaustive study of the problems which the world will face when the war ends. For this purpose, a capable staff will be employed to carry on the inquiry and make its results available to our representatives at the peace table. This is news of great importance. It should put a quietus on those shortsighted persons who declare that there will be time enough after Hitler and Hirohito have been crushed to define the kind of world we want to live in. Not the least important part of the task which Mr. Welles has undertaken is to educate American opinion so that it will support a just peace and make it durable.

Looking Into The Future

The Book of the Month

THIS SEED OF FAITH. *By Henry Battenhouse. Abingdon-Cokesbury. $1.50.*

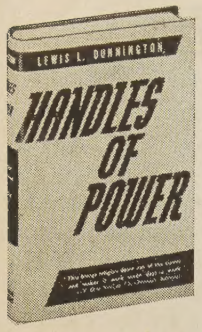
HERE is a book which must not be overlooked. It is written by a teacher of English literature who understands the Christian faith—profoundly. But he does not write like a theologian. He writes with the fine feeling, the direct insight, and the simple dignity of one whose mind has been enriched and whose style has been chastened by his intimate acquaintance with the best in literature. This is beautiful writing, effortlessly beautiful. Dr. Battenhouse sees our culture disintegrating because its Christian foundations have been allowed to fall into decay. There is no salvation for civilization unless these foundations are re-established. What are these foundations? They are certain realities which came to light in history in connection with the Person of Jesus Christ: the Incarnation, the Atonement, the Resurrection and Pentecost. These are verities in which men must again believe if the world is to be saved. But Dr. Battenhouse does not try to re-establish them by appealing to the apologetic used in other times and by other modes of thought. He is a modern-minded scholar. He has come to his present conviction through liberal scholarship. Some "liberals," no doubt, would disown him because he is soundly and surely orthodox. But theirs is what I call "arrested liberalism." Their liberalism has led them into a blind alley. The liberalism of Dr. Battenhouse has led him into an open road which is no less than the highway of God in history. Read this book, and your heart will be "strangely warmed" with a renewal of that faith which so many among us have all but lost.

A Thought for the Month

BUT is he a *Christian* preacher? That question was put to me when I recommended a certain minister for a vacant pulpit. It revealed how the lay mind of our churches is working today. No doubt we all think we are *Christian* preachers. But are we? What is a Christian preacher? I offer a test question by which we may judge ourselves: Do I believe in my heart that this Christianity of ours is really true, and does my ministry in the pulpit and out of it generate this assurance in the hearts of my people? The church's conviction as to the truth of Christianity has been progressively losing its sharpness over a long period. This is due to many causes, but one of its chief causes, as I see it, is the wavering conviction of preachers themselves. The education of the modern preacher has had the effect of diluting his conviction to the point where he no longer finds the subject matter of his preaching in the objective Christian gospel, but in the subjective field of the psychology of religious experience, or in a philosophy of religion, or in a comparison of various religions, or in the field of social reform. The effect of this kind of education is to make a preacher more interested in religion in general than in Christianity. But Christianity is a concrete and positive religion. It *gives* its message to its preachers—they do not *find* it by any analysis of Christian experience. It is something that happened in history and that keeps on happening in every age and place where the church embodies it and its teachers and prophets proclaim it. A preacher who does not proclaim it cheats the church of its birthright and betrays his high vocation. Let him not ask, Do I believe religion in general is a good thing? but rather, Do I believe Christianity is true? Not until he settles that question in his own soul, will he be a *Christian* preacher. And when he does settle it, a change will come over his preaching. He will find his sermons in the "old, old story" recorded in the Holy Scriptures, a story perennially retold in the experience of the church through the ages. A truly *Christian* preacher will not let his people forget that they belong to the *Christian* church.

A Christian Preacher

Charles Clayton Morrison



DR. LEWIS L. DUNNINGTON'S

Handles of Power

"Why didn't someone think of this before?"—Kirby Page.

This book presents an effective solution to a problem confronting many ministers—how to project into the workaday world the heart of the Gospel preached from the pulpit on Sunday. It tells in detail how one minister—and now many preachers—are overcoming in an intriguing and effective manner the spiritual apathy of laypeople.

THE "HANDLES OF POWER" PLAN: Each Sunday morning after the regular worship service, the sermon just preached is distributed to the people as they leave the church —also a *Silent Communion Card,* containing a brief and faith-filling truth designed to be read and repeated several times each day for the week. Thus sermon and card become *Handles of Power,* something for the average man to get hold of—abundant energy from the storehouse of God.

HANDLES OF POWER contains the sermons for a half-year's *Handles of Power* program in any church. "It brings religion down out of the clouds and makes it work seven days a week."—*T. Otto Nall.*

"In HANDLES OF POWER Dr. L. L. Dunnington has succeeded in applying profound psychological principles to the everyday problems of the common people without allowing his trenchant discussions to bog down under the weight of heavy technical terminology. The ordinary man can easily understand what he is talking about. The book will prove a godsend to all who are seeking light and needing power for wholesome and effective living."—*Dr. L. O. Hartman.*

$1.50

Other New Books for Ministers:

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BRAND and INGRAM • Here are concise summaries of two hundred ninety-five essentials of law with which the minister is most often concerned in connection with his ministerial life. It is expert counsel, expressed in non-technical terms, covering the forty-eight states, American territories and the District of Columbia. It is the minister's legal "Blue Book." $2

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NOLAN B. HARMON, JR., Compiler • The purpose of this volume is to assist the minister in his most trying task—that of committing to the earth the remains of the loved ones of his congregation. The character of this book, the completeness and quality of its content and the excellence of its typography and binding make it invaluable to the minister. It offers valuable suggestions for conduct not only during the funeral service itself but also for pre-funeral and post-funeral calls and duties. $1.50

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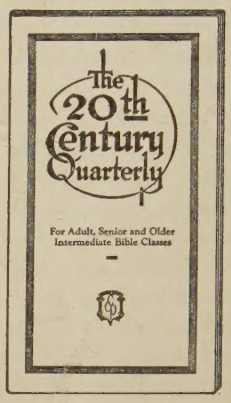

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The handling of the lesson is most effective.
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